



# **BULLETIN**

## **OF THE**

# **ORIENTAL ESOTERIC CENTER**

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### **AUTHORITY AND POWER**

Among the many problems which confront the man who is active in the world is the one of recognizing "the time to rule and the time to obey."

To what extent should we submit to human authority, which is usually the will of a small minority, with reference to religion, government, social and industrial conditions, etc.? Those representing authority usually wish us to place no limit to our submission; but if this is acceded to for any great length of time it usually results in the abuse of power, which in turn creates conditions that are detrimental to the best interest and progress of the race.

Before suggesting the key to these difficulties (which is all that a "pointer of the way" should do) it will be interesting to look back over the path that our present "white race" has travelled and see from the beginning what instructions it has received on this point, and how they have been worked out by the race itself, generation after generation.

Six, or rather seven, thousand years before the Christian Era, there was among the Druids, the Spiritual Fathers and Initiates of the White Race, a young man of great wisdom, named Rama, who was destined to the priesthood, and whose intelligence brought him to the notice of all who were about him.

But his many virtues aroused the enmity of the majority, and to avoid being slain he gathered together his adherents and left Europe for Asia, where he penetrated into India and after a gigantic struggle entirely freed it from the domination of the Black Race.

These wars being terminated, Rama laid the foundations of a social and religious edifice which was the inspiration of his great genius and was so powerfully and substantially built, so judiciously

poised according to the eternal laws which harmonize the spiritual with the material, that even today, after 90 centuries and more, we are still living, without being in the least aware of it, on the mutilated fragments of it in the laws which at present obtain in the West, in our manners, as well as in our religious and moral institutions.

His first act was in itself a stroke of genius; it was the creation of the new role for woman to play in the heart of the family. This one conception alone is great enough to have immortalized him.

Of woman, Rama made no longer the fascinating sybil, ardent and terrible, who had rendered herself so much feared; nor yet the slave without will of her own; but she became the Angel of the Hearth, the guardian of the sacred fire of the home.

The family, the root of all society, being thus regenerated and constituted, Rama organized therewith the first social molecule, the ALDEE—that is to say the Clan or Commune.

Here is what is said in a Sacred Hindu book on this subject:

"In the Aldee, the assembly of all the Fathers and Mothers of families named three special Councils, after having elected a President over themselves, who was called 'THASILDAR,' that is to say, 'The Father of the Ancients of the Ram'."

"The first Council, the most exalted in its functions, had the responsibility of the guardianship of all the resolutions and teachings of all the conventions which had taken place.

"The Second Council had the care of the public peace and material affairs; it rendered justice, and kept order in the Aldee.

"The Third Council administered the economic affairs of the Aldee, fixed the taxes, and overlooked the expenses.

"The Federation of several Clans formed the *Zantou* or *Canton*, the Federation of *Zantous* constituted the *Daghous* or Province, and the federation of *Daghous* formed the *Daghous Cacti* or government."

And lastly the Assembly of all the governments composed a Kingdom, which had its Metropolis, or Capital, where the Grand Authorities of State resided, as follows:

1. The Council of God whose members were all Priests and Initiates of high rank and degree.
2. The Council of the Gods composed of lay Initiates of high order.
3. The Council of the Ancients.

The first of these Councils was presided over by a Sovereign Pontiff, and it alone possessed *Authority*, since it alone was master of Science in its integrity. It therefore authorized the Council of the Gods—that is, it chose out among the Initiates those who were worthy to form part of this Council.

The Power was vested in this second Council. It was presided over by a King, for the administration of Justice, who had been previously instructed, initiated and consecrated by the First Council.

The king, in his own sphere, was autocratic, for all initiative of government emanated from him alone. Never did the first Council concern itself directly with any act of Government as such; it would only inform the Second Council if in its judgment an important act was not in conformity with the Social Law of Justice, and it could pass upon it a sort of *veto*.

Thus it would seem that *authority* can only be rightly exercised by those who have *all knowledge*, as the highest Initiates of all time have had. But in the present day this body is not publicly acknowledged or believed in; the Councils of the Nations are of the second order, having Power and Executive, but without Authority save such as they derive from the Sacred Scriptures and Traditional laws and observances that have been handed down as marks of civilization and moral rectitude. Here and there will arise a man greater than his fellows who will be acknowledged as an "authority" upon some particular subject; but the Initiate who is an authority upon all subjects keeps silence; or when he speaks is misconstrued and disregarded. Authority is therefore perforce silent since its approval or veto is neither sought nor heeded.

But since Power represents Authority, it must be obeyed for the sake of Order. A Leader, Ruler or Governing Body of whatever kind must normally possess a better knowledge of the ideals and plan of the particular organization to be guided by it than is possessed by the ordinary adherent; if for any reason this is not the case, the Leader in question is not truly a Leader but is of the nature of a despot, and all kinds of abnormalities will make themselves apparent.

A Leader should be obeyed, but a Tyrant should be resisted and opposed in whatever way is lawfully available. If some man has more knowledge than is possessed by those in power, it is his duty to bring that knowledge to bear for the good of the community. This will require great tact and perseverance, but the good citizen should attempt it—not however by tearing down existing institutions, but if possible by infusing them with his own spirit.

Authority is the highest element of good government; it is based upon ideals and secretly but potently influences the decisions of all true Leaders through their spiritual natures. Power is second; its duty is to make all necessary decisions in conformity with true ideals and to see them carried out.

The solution of the difficulty lies in a recognition of the difference between Authority and Power. When Power again comes to be subservient to Authority, and when the people recognize that their Leader has Knowledge and Wisdom, in addition to Power, they will render a glad and ready submission only limited by their own capacity of understanding his plans and their ability to carry them into execution.

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"All things work together for good to them that love God."

"He who resigneth all sense of self and maketh himself an instrument for the Divine hands to work with, need have no fear about the trials and difficulties of this hard world. . . . The disciple need take no thought for the fruit of his actions."

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### SECRETARIAL

Owing to the retirement of Miss E. C. Gray from the work of Secretary of the O. E. S., which she has so ably performed for the past two years, our choice of a new Secretary has fallen upon one of the earliest of our Students, C. V. Kiefer, to whom you may write in full confidence, sure of receiving all the aid and instruction that we can give.

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### SUMMER ADDRESS

The Summer Address of the O. E. Society will be 1419 R Street, N. W., Washington, D. C. All mail intended for the Society should be thus addressed until Oct. 1st. Private communications intended for the Secretary or other Officer should bear the word "Confidential" in the lower left-hand corner of the outer envelope.

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### BOOKS BY THE PRESIDENT OF THE O. E. S.

Those interested in occultism will find the following books by the President of the O. E. Society helpful in obtaining an introduction to the subject: *What Esoterism Is*—paper 35 cents, cloth 50 cents; *First Principles of Esoterism*—cloth \$1.00, limp yellow leather \$1.50. Other books by the President: *The Way*—daintily bound in paper, 10 cents; *Noontide Meditations*—paper 25 cents, cloth 50 cents, leather \$1.00.

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### PINS AND PENDANTS

suitable for watch fobs and ladies' chains, bearing the Symbol of the Society in blue, gold and white, may be had by addressing the Secretary O. E. S., 1419 R St., N. W., Washington, D. C.

Solid Gold Pin, safety catch.....\$3.50  
Gold filled Pin, safety catch..... 1.00  
Gold plated Pin, no safety catch..... .75

## OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

## HOW TO APPLY FOR MEMBERSHIP

An application for admission as Member of the O. E. S. must be addressed to the President, stating in full the name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

*Corresponding Membership.* There are now two kinds of membership in the First Degree. These are:

1. Student Members who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in THE BULLETIN Correspondence column, as space permits.

Dues \$1.50 a year. For countries requiring foreign postage, \$2.00.

2. Corresponding Student members who are in closer personal touch with the Officers of the Society. These receive courses of instruction suited to their individual needs with all the privileges of the first degree and, in addition, that of receiving letters of personal advice from Officers and Members of the Society on their life issues. Their collateral reading lists are longer and more varied than those of Student Members. This degree is recommended to more advanced students who are able to go more quickly than the first, having acquired some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

*Active Membership.* Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership. Active Members are required to pass an initiatory examination in person or, if at a distance, in writing.

Dues \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

## MEDITATION

To desire with intensity any possession, however sublime, is to put an obstacle in the way of its attainment on any plane but the lowest one of matter; for desire stirs up the under side of man's nature, the side of separateness and selfish lust. Desire is the wish of man to attain something for his own personal gratification first of all, as well as perhaps for the good of others secondarily. His desire, and the consequent energy he would put into the pursuit of the object, would be reduced to indifference if another personality were going to reap the glory of the attainment.

Desire kills out the spiritual life of the individual by leading him to strive for something for himself, primarily, and thus it clouds his vision of the Oneness of all Life, and is an obstacle to his attainment of the God consciousness and to his right understanding of fraternity and brotherly love.

Therefore we are commanded to "Kill out desire."

And truly when we can reach this stage all "good things" will be ours, for the Law reads "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The moment when we cease the strenuous hold upon some object of desire which is ever slipping and eluding our grasp, is the very moment when it slides easily and noiselessly into its place in our life—the reward of our triumph over the lower selfish man in our breast.

### DESIRE

1. Root out the giant weed of personality; this is the great foe of the disciple; it separates him from his fellowman.
2. Do not believe that lust can ever be killed out if gratified or satisfied, for this is an abomination inspired by Mara.
3. Ignorance begets desire.
4. The wise one tarries not in the pleasure grounds of the senses.
5. Guard the lower lest it soil the higher.
6. The soul, in order to be free, must kill desire.
7. When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.



## THE GREATEST HEALING PRINCIPLE

... "Is not man a Temple then? The visible manifestation and impersonation of the Divinity? There is but one Temple in the world, says Noralis, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this Revelation in the flesh. We touch Heaven when we lay our hands on a human body."

—Carlyle.

And yet so few, so very few, realize that our bodies are really and in truth temples of the Living God—just temples, that is all—merely one of the many vehicles used by the Spirit wherein dwells the real and true, the Spirit of God. And so we find some who see or are only conscious of the physical body, and these are dependent on material means to restore diseased tissues and bring back to its normal strength and beauty this Temple of theirs. But as material substances are of a low vibration, and slow in their action, one who thinks even a little beyond the physical finds himself asking, "Isn't there something beyond this?"

Then comes the realization that the *mind* may be used in the upbuilding or the down-tearing of the physical body, a process depending upon whether the thought is constructive or destructive.

For continually one sees a diseased condition brought about through fear, anger, worry, and anxiety; while on the other hand a patient is seen recovering and gaining normal health and strength merely by being constantly surrounded by an atmosphere of *love* and joy and peace, that atmosphere either created by himself, or by those with whom he comes in contact.

And yet again one feels that there must be something beyond the mind, something sure, something that *never fails*, for the mind is truly the "Slayer of the Real." So he looks within the Temple and finds the dweller therein, the Spirit, "The Living God."

Jesus of Nazareth, the greatest Healer of body, mind and soul the world has ever known, teaches us that this Spirit of God, dwelling within the Temple and manifesting itself as *love*, is the healing *force* of the universe.

This *Love* works silently and surely (as do all great forces), for "Love never faileth" and "perfect love casteth out fear."

There can be no inharmony, disease or disturbed conditions where Perfect Love is, and perfect love is that which gives and gives always and to every living creature, without distinction as to race, sex, color, or creed, and demands nothing in return.

And it is this Perfect Love, universal because it includes every living thing in the universe, that the Spiritual Healer uses; or rather by having purified his body he has made of himself a channel for the inflow and outflow of Divine Spirit; and as he is consciously at one with Spirit so is he capable of making himself at one with every living creature, for we are all One, and truly "In him we live and move and have our being."—G. P. S.